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DIE ETHISCHE BEWEGUNG IN DER RELIGION. Von Stanton Coit, Ph.D. (Berlin), Sprecher der South Place Ethischen Gesellschaft in London. Vom Verfasser durchgesehene Übersetzung von Georg von Gizycki. Leipzig: O. R. Reisland, 1890. Pp. 227.

The Ethical Societies of America and England do not represent Professor Sidgwick's opinion, that egoism is an ethical theory and that ethics must therefore borrow a premise from theology or metaphysics. Their point of view is clearly and distinctly set forth in the first three of the fourteen lectures of which the book before us consists,—“The Ethical Movement in Religion,” “Why Ethics instead of Religion?” “What Ethics?” The principal teaching of the Ethical Societies, according to Dr. Coit (p. 1.), is this, “that the bond of religious union should be solely devotion to the good in the world.” The Ethical Society, therefore, unlike the church, “excludes no one because of scepticism as to the existence and personality of God or the Divinity of Christ,” although it denies neither the existence nor “the possibility of the knowledge of the existence of God.” It is not an agnostic, or positivist, or socialist, but purely an *ethical* society. To solve theological or metaphysical questions is left to the individual members of the Ethical Societies; accordingly, “one may be a theist, another a materialist, a third an atheist. “We simply maintain,” says Dr. Coit, “that no one shall make his theory a barrier between himself and his fellow-men.” The second doctrine is, “that each man must bestow the highest reverence of his heart . . . upon the doing of every individual duty as it presents itself to him.” “We believe that right conduct is the way, and the only way, of a joyful, peaceful, inspiring life.” “Akin to this doctrine of the supreme importance of right conduct is our affirmation,” says the author, further, “that this human life of ours—even though we have no outlook towards an immortal existence—still contains adequate motive, more than sufficient incentive, to work and suffer for mankind and to carry out the severest injunctions of duty.” “In the light of our highest reason, rational self-love can make no claim to be on a par with universal love; therefore there is no dualism, as it has been called, in the practical reason, no doubleness, no conflict between the moral right of self and of society. For self makes no claim whatever when it is lost in devotion to universal welfare” (p. 35 *et seq.*). Dr. Coit sets himself directly in opposition, therefore, to Professor Sidgwick's defence of moral scepticism (p. 37).

Besides the above-named lectures, the work contains speeches on the following subjects: “The Ethics of Prayer,” “How to Build up the Inner Life,” “The Adoration of Jesus,” “The Dangers of Radicalism in Religion,” “Intellectual Honesty in the Pulpit,” “The Social Responsibilities of Young Men,” “The Home Discipline of Children,” “The Ethics of Shakespeare,” “Robert Elsmere,” “Ethical Culture as a Religion for the People.” The writer of this review (who is also the translator of the work) hopes that the book will gain a place in permanent literature. Only a few of the lectures contained in it have as yet been published in English.

G. v. G.